THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words." BOOK OF MORMON, 1 NEPHI 9: 6.

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OUR MANY BLESSINGS*

ELDER HYRUM G. SMITH

PRESIDING PATRIARCH OF THE CHURCH

I AM very grateful to be present at this conference, as it has been a year since I was present, having been unable to attend the last General Conference of the Church.

Just a year ago to-day, October 8th, 1926, I left Salt Lake City in company with a group of missionaries, one of whom was our eldest son who is now in Germany. At that time it was my privilege to visit the Northern States Mission in company with President John H. Taylor. I enjoyed the spirit of missionary work manifested in the devotion of the young men and women who are in the field.

I was very sympathetic in my feelings when the mission presidents were making their reports, and declaring to us the testimonies and blessings that come to the missionaries and to the presidents of missions because of their faith and humility in the mission field. It is a sacred truth that the happiest time of our lives is while in the mission field and in the faithful performance of our duty.

BLESSINGS AT HOME AND ABROAD

It is true, however, that the Lord blesses His servants both in the mission field and at home, for I am a witness of the fact, and

*Address delivered at the fourth session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 8th, 1927.

I wish to take this opportunity to thank both the Lord and my brothers and sisters for their kindness, for I know that it is through the kindness of the Lord and the faith of members of the Church that I have thus far been so greatly blessed.

I am very grateful that the Lord has extended His mercy to me and given me a testimony of His work. I am very grateful for the privilege of doing what little I can in His service, because I feel that I am one of the weakest of the weak, and that it is an important privilege to labour in His service. I am also very grateful for the privilege of standing here, in the sight of those who are members of the Church, to acknowledge the hand of the Lord in blessing the people, for I have seen His blessings manifest as I administer in the stakes of Zion and to individuals. I know that the Lord has blessed this Church and the people, and that not only has He magnified those who are called into service and leadership, but He has blessed the people in their homes, in their flocks and in their herds. He has blessed us far beyond our gratitude and acknowledgement of His kindness. He has extended His mercy to the sick and afflicted, to those who are tried and those who have been deprived of many of their privileges.

OUR LORD AMONG THE NEPHITES

I desire to bring to your attention one of the items that is so interesting in the Book of Mormon. We are told in Third Nephi 17: 7-25—I will not take time to read it; I think I can tell it more briefly—that the Lord, when He visited His people on the American Continent, expressed His joy in meeting them and His heart was touched in kindness towards them. He blessed them, and we know that they received His blessings because they gathered around Him in the spirit of appreciation and gratitude. After He had taught them pertaining to the Lord's Supper and had given them the emblems of His body and blood, which we call the Sacrament, they further desired His blessings, and as they gathered around Him they expressed their appreciation in fondness.

He desired to bless them further, and so He said, in words to this effect: Bring your sick and your blind, your lame and those who are afflicted; bring them hither and they, too, shall receive a blessing. And so they did. I imagine I see them now, going from home to home or from place to place, tenderly and lovingly bringing their sick and afflicted, and their blind and those who had caused them great care and anxiety; and there, in the love of the Lord, He extended His blessings to them and healed and restored them. Then He further directed them to bring their little children, that they, too, might receive a blessing. They were brought, and the people saw the angels of the Lord ministering to their children.

This is only one example of how the Lord extended His kindness to the people that once lived upon this continent. He has been just as kind to us. I have seen the sick healed. I have seen the power and kindness of the Lord made manifest to His people. I have seen His blessings fulfilled upon little children. I have seen little children offer their prayers for the restoration of the sick and afflicted, and I have seen those prayers answered immediately. So I know that the Lord still loves us and is still anxious to extend further mercies, if we will only hearken to the teachings and counsels that we have received in this conference, because the Lord in all His kindness, in all His anxiety to bless us, to heal our sick, to restore the blind, to comfort those who are in distress and to bless those who are healthy and well, is bound by law. It is a wonderful thing for us to have the laws of the Gospel, which are the laws of Christ, given to us in our own language and in such plainness.

Now, my brethren and sisters, let me plead with you as members of the Church of Jesus Christ of Latter-day Saints. We are accounted to be the most blessed people in all the world because of the wonderful opportunities that have come to us, and because of the fact that we have the Gospel, the law of Christ, for we have all the blessings and privileges that the Lord in His kindness has seen fit to grant unto us for our happiness and our progress. Therefore, we should express a greater appreciation for our blessings by greater diligence in serving the Lord, and by further preparation for the blessings which are promised unto the faithful.

CHILDREN OF JOSEPH

I see in our midst a number of Lamanites, commonly called Indians. I am very grateful that they have faith as well as we have. They are descendants of Manasseh, and we are of Ephraim. The Lord has blessed the sons of Joseph, who was sold into Egypt, and I was much interested when Brother Pratt made his report relative to the great nation of the House of Manasseh, for they truly are the descendants of Joseph, but they are the descendants through Manasseh, while we are the descendants through Ephraim. Now, there may be others of the House of Israel among us, but the great majority of people who love and enjoy the blessings of the Lord upon both North and South America are the people of Joseph, and they are enjoying the blessings which were declared upon the head of Joseph and his sons, Ephraim and Manasseh. So I desire to call your attention to the kindness of the Lord in blessing this land and the people who live upon it, both in North and South America.

I pray that the Lord will continue to bless us and further extend His kindness to us, and magnify us in the eyes of all the world, that the purposes of the Lord may be brought about

through our efforts to serve Him and keep His commandments. I know that it is a good thing to hold up to the world our good deeds and to strive diligently to make our deeds better, and to cause that our light should shine before the world, and to honour the Lord and to glorify Him. I therefore desire to put to the front the best we have, and acknowledge the hand of the Lord for His kindness in blessing us in our homes and in our congregations, in our fields, in our flocks, and in all that we possess. I pray for a continuation of God's blessing upon the land of Joseph and the people who possess it, upon President Grant and all the leaders of the Church, all who bear the Priesthood, all who are called to lead and to direct, that we may further honour the Lord through obeying the teachings which He has given us in such simplicity and plainness, that we may be recipients of His kindness and mercy even unto the end.

I pray for these blessings and leave them with the Church and with this congregation in the name of Jesus Christ. Amen.

RESPECT FOR LAW IS THE STRENGTH OF NATIONS*

ELDER B. H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

I CALL your attention, my brethren and sisters, to what is designated as our Twelfth Article of Faith, which reads:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law.

I think by reading this Article of Faith as a text I shall be able in my thinking to be in harmony with the spirit of this meeting by reason of what our President has said.

. . . .

I deem it important that for ourselves and for the world, as far as we can reach them by proclamation, it should be known that in these mountains, in the Church of Jesus Christ, stands a people pledged to the support of law and order, and I think Latter-day Saints no less than the world ought to have their attention called to that important truth.

Many reasons crowd in upon our attention that are interwoven with this great theme, the keynote of which President Grant has struck in his opening remarks this morning.

PROTECTING THE CRIMINAL

I shall only take time to note here one, but that one represents a great contributing cause of the growth and increase of lawless-

*Address delivered at the first session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1927.

ness in our country. It arises from the uncertainty in the execution of the law. Perhaps in the foundation of our government, in establishing the constitution of our country and our state constitutions, the people of that generation had been under the iron heel of oppressive governments so long, that they became extremely anxious to protect the individual against encroachments of tyrannical administration of law, and therefore overemphasized the rights of the individual and the protection of those rights, and had less concern for the larger rights and the protection of society from criminals. In this spirit the legislation has run in our states and in our nation; viz., to safeguard and to provide every possible means for the protection of the rights of those who are accused of crimes. And these laws, favouring so strongly the criminal, have been so used by skilful attorneys for the defense that the administration of law has become a science for protecting the criminal from the just judgment and punishment of his crimes.

DELAY OF JUSTICE

We have a very prominent case in mind now and of recent occurrence that illustrates this point. Six years ago two men were convicted under due process of law in the State of Massachusetts for shooting down and robbing in full daylight, and in a crowded throughfare of the city, two men who were entrusted with a payroll of a manufacturing company. Two men were arrested for the crime, tried under due process of law, and found guilty. I shall not attempt to undertake any analysis of that case, of course. But they were found guilty. By the skill and cunning of lawyers for the defense, however, delays and appeals based on exceptions to procedure, and in devious ways, the execution of the sentence was postponed from year to year. The radical element of the community organized for withstanding the execution of the law. They went on from one scheme to another, growing, it seemed to me, more desperate in their determination to thwart the law, and the execution of the sentence in pursuance thereof, and this for seven years from the time the crime was committed. Millions in the United States, aided and abetted by some of the foremost newspapers of the land, begged and pleaded for a mitigation of the sentence pronounced by the court. Fortunately, as I view it—fortunately for the stability of the administration of the law—the State of Massachusetts withstood all these appeals, and at last the law was vindicated, notwithstanding its long delay. I was struck myself with the splendid answer that Governor Fuller made to the dramatic appeal of the wife and sister respectively of these two condemned men. His answer was—and I believe it will become historic—"I am sorry. My duties are outlined by the law." Governor Fuller refused to interfere with the final execution of these sentenced men.

We have in this case an illustration of one of the great defects of administration of law in the United States, that is, the law's delay, and the uncertainty of punishment. Let that thing continue, and criminals will mock the law.

WISDOM FROM SOLOMON

A touch of divine wisdom comes into this question from the distant past. Solomon left on record this remarkable statement: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecclesiastes 8: 11. The whole consensus of legal opinion upon this subject is to the effect that the uncertainty of the execution of the penalty encourages desperate men in crime.

. . . .

It seems to me that we could with propriety voice the sentiments of the Church of Jesus Christ of Latter-day Saints in this conference by a proper resolution making known this our great principle, announcing our conviction of duty in the sustaining of the law, by publishing this Article of our faith in such a resolution. It would be a proper occasion, in the face of these increasing crime waves, to let our country know where the Church of Jesus Christ of Latter-day Saints stands upon this question.

AN ANCIENT ADMONITION

President Grant, I beg to venture one more thing, even if I trespass a little on your time. I cannot leave this subject without calling attention to an important declaration in the Book of Mormon, incidentally referred to by some of the brethren in their remarks this morning. They are the words of the Prophet Moroni. Hearken unto this, Latter-day Saints, and I would like to see this, too, coupled with the resolution to which I have referred, as the message of the American volume of scripture to the great Gentile nation that now is in control of this land, the United States, and has great influence throughout the whole continent:

> And he [God] had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.
>
> And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.
>
> For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

Now, mark you:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.—Ether 2: 8-11.

BOOK OF MORMON WARNING

Only three weeks ago I had the pleasnre of standing upon the summit of the Hill Cumorah in company with President Grant. Being there upon that height of land, which so splendidly commands a view of the whole snrrounding country, I could not refrain from recalling the time when Moroni stood upon the crown of that hill with the evidence of the rnins of the civilization of his people about him. And this warning written in the Book of Ether, let me say in closing, comes from the prophet of God who was also the historian of the great Jaredite nation, by abridging and translating their history into the Nephite language. This warning comes, then, from the historian of one civilization that had perished about the Hill Cumorah; it came also from the same man who was a witness of the destruction of the civilization of his own people at the same place. I hold that he was competent to speak upon this question, and it is most fitting, and is one of the evidences of inspiration in this book, that one so competent to speak in warning should be chosen to be God's mouthpiece in warning this great Gentile nation, holding dominion over the land in our day, to beware of their course lest they, too, forfeit their rights to the place of pride they occupy among the nations of the earth. For great as our nation is, it is not above the powers of destruction if it observes not the conditions upon which it may hold its position upon this land.

May the blessing of God so come to the Gentiles that they shall not share the fate of the nations that have preceded them, is my earnest prayer, in the name of Jesns Christ. Amen.

THE WINDS OF FATE

One ship drives East and another drives West
With the selfsame winds that blow;
'Tis the set of the sails,
And not the gales
Which tell us the way to go.

Like the winds of the sea are the ways of fate;
As we journey along through life,
'Tis the set of a soul
That decides its goal,
And not the calm or the strife.

Ella Wheeler Wilcox

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 19, 1928

EDITORIAL

THE WORD OF WISDOM IN THE MARKET PLACE

THREE OF US, the host a prominent attorney, Dr. Jones—let us call him that—one of the foremost scientists of the United States Department of Agriculture, and I, were eating lunch in the Washington Hotel of the capital city of America. We had almost finished our meal. The waiter approached:

"Coffee, gentlemen?"

"No, thank you," said the host; "I never drink coffee."

"No, thank you," said I.

"No, thank you," said Dr. Jones; and then, as an afterthought, he added: "Well, if you have some coffee Haag you may bring me a cup."

"Yes sir," answered the waiter, "we have coffee Haag. There is an increasing demand for it these days."

When the waiter had left I asked Dr. Jones: "What is coffee Haag?"

He answered: "It is coffee from which the caffein, or stimulating element, has been removed by a special process. My work in the laboratory requires a steady eye and hand, and I have discovered from long experience that the stimulating effect of the caffein in coffee tends to make me less able to do the exacting work required of me. Yet I like the taste of coffee, and I was pleased when coffee Haag came upon the market. It enables me to enjoy the coffee flavour without being unnerved by the coffee stimulant."

Our talk went on; our host and I were sipping our glasses of buttermilk, and Dr. Jones his de-caffeinized coffee. When we had just about finished, the waiter approached our table again.

"Cigars or cigarettes, gentlemen?"

Our host said: "No, thank you. I do not smoke."

"No, thank you," said I; "I am not a user of tobacco."

"No, thank you," said Dr. Jones; and then hesitatingly added: "Well, if you have some Sano cigarettes you may bring me a few."

The waiter answered: "Very well, sir. There is quite a demand these days for Sano cigarettes."

I had heard before of coffee Haag, and knew something of the treatment employed to remove the caffein, but this was the first

time that I had heard of Sano cigarettes, so I made inquiry of Dr. Jones.

"Why," he said, "Sano cigarettes contain tobacco from which all the nicotine has been removed by a special process. In other words, they are de-nicotinized. I have stopped smoking the regular cigarettes because I find that the effect of nicotine upon my nervous system unfits me for the delicate work required of me in the laboratory; but I rather like the idea of puffing a cigarette, especially when I am with a group of smokers; and so I use the Sano cigarettes, which do not disturb my nervous system so much."

I left the luncheon that day with the thought that perhaps, in spite of the increase in some places of coffee and tea drinking, and smoking, there is no doubt an increasing consciousness of the evil effects of these substances upon the human body. Certainly it is significant that one of the foremost hotels of a great nation carries regularly coffee from which the caffein has been removed and tobacco from which the nicotine has been removed, which indicates that the demand for such purified substances is fairly large, and possibly increasing.

A few days later I looked over the menu of a trans-Atlantic steamer, and found that de-caffeinized coffee was always available to the passengers, and that Sano cigarettes were carried for sale. The Word of Wisdom has certainly entered the market places of the world.

But why drink coffee at all, with or without caffein? It is an expensive flavoring for warm water, and represents only an acquired taste which, with a little exercise of the will, may be overcome, and other drinks, equally good for the body and equally tasty, but much cheaper, may be substituted therefor. Why smoke de-nicotinized cigarettes when the products of the burning paper and weed are injurious to the throat and lungs? The habit of smoking is artificial, unnatural and expensive, and yields no return in comfort commensurate with its cost in money and health. Fresh, pure air is still the best substance with which to fill the lungs.

The revelation concerning the Word of Wisdom was given to the Prophet Joseph Smith in the year 1833. At that time chemistry and physiology had not reached the present high stage of perfection. Chemical and physiological facts were few; caffein, the active element of coffee, and nicotin, the active principle of tobacco, had barely been discovered. The physiological effects of these poisons were not understood. Nevertheless, the Prophet Joseph Smith taught without hesitation, and with the assurance born of divine inspiration, that these substances should not be used by man, for they injure the body. The Word of Wisdom is a great law for the upbuilding and maintenance of bodily health. Those who have strong bodies are better able to perform the

duties of life, whether mental or spiritual. All Saints, indeed all men, should observe and keep this commandment, and teach it to their fellow-men.—W.

A TRUE TEACHER—DR. KARL G. MAESER

Dr. Karl G. Maeser, first Superintendent of Latter-day Saint Church Schools, teacher and inspirer of youth, lover of humanity and forceful defender of the Gospel of Jesus Christ, was born January 16th, 1828. On the one-hundredth anniversary of that day a general missionary conference of the German-Austrian Mission, first convening in Dresden, later held special memorial services in Meissen, Germany, Dr. Maeser's birthplace. Hon. A. T. Haeberle, United States Consul-General at Dresden, President Hugh J. Cannon of the Swiss-German Mission, President Hyrum W. Valentine of the German-Austrian Mission and many others took part in the celebration.

The memory of Dr. Maeser should be held in loving remembrance, for he rendered conspicuous service to his generation. In a day when unbelief was entering the halls of learning under masked cover, when schools held cold intellectual light above the compelling warmth of faith, he went forth among the people and taught that any system of education can be adjudged good only when it recognizes the many-sided nature of man and trains his spiritual and moral as well as mental and physical powers. He taught that religion is more vital than mathematics; that man is more important than the school; that the hallowing, developing influence of the Holy Spirit is indispensable for true education in schools and colleges.

Mighty changes have been wrought in educational conceptions since Dr. Maeser's day. Evil continues to seek entrance to human hearts; atheism still sounds its ugly discords in public places; but the clear thinkers of this latest day are agreed that education for hand and brain alone breeds a people dangerous to civilization. The issues that rest upon faith must be taught to youth, else men will perish by their learning. Our day will survive as we know that in God do we live and move and have our being. Dr. Maeser's battle cry has become our present slogan. In his own words:

> The educator has to impress upon the minds of his pupils the fact that no one can be happy unless he is virtuous; that no one is entitled to better treatment than he is willing to extend to others; and finally, that no one can fully understand the principle of the universal brotherhood of man until he realizes that the love for his fellow-men, which Christ enjoins upon His followers, is but the reflex of the love of God towards us, even as the light of the moon is but a reflection of the sun.

Also:

> The proverb "Knowledge is power" is only relatively true. Knowledge should be supported by corresponding moral qualities. The formation of

character depends upon the nature of the moral training which accompanies intellectual advancement. There are learned fools and learned knaves in this world, with all shades and diversities between them. A piece of furniture may be beautifully painted, splendidly varnished, elaborately ornamented, and gotten up in exquisite taste, and still prove worthless on account of the rotten timber in it. Another piece far less showy may be of greater value because it is proven to consist of solid wood.

Thus it is with man. No outward refinement of manners, no acquired accomplishments, no excellence in the arts or sciences, no mastership in mechanical pursuits, no high position in society can recompense for the lack of a virtuous character. Parents and teachers ought to make it their first and foremost concern, whatever other forming and shaping and garnishing their educational efforts may have in view, that the characters of their pupils shall be made of *sound timber*.

The educational conceptions of Dr. Maeser, a teacher from youth, were enlarged and given direction by the philosophy of the Gospel. That which he taught was the teaching of the Church to which he gave life-long devotion. His life and labours illustrate again that the Gospel vitalizes and directs for usefulness every human activity. We honour the memory of Dr. Karl G. Maeser.—W.

A WAR-TIME INCIDENT—THE WORDS OF MALACHI

On April 3rd, 1836, in fulfilment of the prediction of the Prophet Malachi, found in the closing verses of the Old Testament, Elijah the Prophet appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and committed the keys of the turning of the hearts of the fathers to the children and the hearts of the children to the fathers. Since that time much has happened to show that the Spirit of the Lord is striving with men for the advancement of this glorious gospel work—salvation for the dead. By way of illustrating this truth we offer to *Star* readers the following account of an experience that came to Elder Henry Weiss, now living in Salt Lake City. The writing is taken from a recent number of the *Deseret News*.—Editor *M. S.*

Elder Henry Weiss accepted the Gospel in Nuremberg, Germany, in 1910. He was a plasterer by trade, and attended the services and accepted the teachings of the Elders with his whole heart. He heard them explain the principle of salvation for the dead, but that truth did not enter into his consciousness, nor was he actively converted to it. He saw the reasonableness of the principle, but, like many of the Saints born and brought up in the Church, it had no personal contact with his life. Like many here at home, he felt that there was plenty of time to look into that matter in the years ahead. No doubt he considered it better to wait until he reached Zion, as so many converts do, before he inquired further into the subject.

It happened that Elder Weiss was drafted into the World War among the first German recruits. He carried with him his little Bible, and never failed to talk with his associates, whenever he had opportunity, on the principles of the Gospel, as God had revealed them and as Christ had taught them to the Prophet Joseph Smith. Some of his associates listened, others sneered, and a few were impressed. He was in one of the early battles, and as usual he had his little Bible in the lower right-hand pocket of his uniform. All at once he felt impressed to take the Bible out of that pocket and put it into the upper left-hand pocket inside his coat. A few moments later a bomb exploded in front of him and his companions; the shrapnel from the bomb killed many soldiers around, and one long, jagged piece flew at his breast and would have pierced his heart but for the Bible in his pocket. His arm was shattered; he was thrown three hundred feet and knocked unconscious. With other wounded soldiers he was taken to a hospital, and his superior officer took care of the Bible and the piece of shrapnel during the operations on his arm and the long period of unconsciousness which Elder Weiss suffered. As soon as he regained consciousness he was told that but for the Bible his life would have paid the forfeit. He had already suffered eleven operations upon his left arm. He was paralyzed, and his attending physician told him that he would be helpless as long as life remained in his body.

Those who have never suffered such anguish of mind and body, who have not approached the portals of death and found life-long helplessness awaiting the future for them, can not realize the mental torture suffered by this good man as he lay in his hospital cot behind the firing lines of the war-torn, screaming, bomb-exploding, cannon-firing, crazily fighting armies. He had a family at home, a helpless wife with a number of small children, whose fate hung upon his own life or death. For months he lay there too ill for speech or motion.

Finally he asked for his Bible, and painfully turning the leaves he came to the spot where the point of the shrapnel rested in its piercing entrance through the thick substance of the book. Marvelous to tell, the little point rested exactly on the chapter of Malachi wherein it says:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:
>
> And he shall turn the heart of fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

He remembered that the Elders of Israel had quoted that passage to him in explaining the principle of salvation for the dead, but never before had it reached his consciousness and found lodgment in the depths of his soul. Now he knew what it meant.

Here was his body, separated only by the merest circumstance from entrance into the world of spirits where his mother and his father and his loved ones gone before were gathered and where they were, no doubt, pleading for him to understand and take up the work of redemption which could be done only in Temples of the living God, erected in Zion for that purpose.

Into his very soul the flame and fire of vicarious salvation entered and lighted the torch upon the altar of covenant. He lifted up his voice in agonized pleading with his Heavenly Father, promising that if his life could be spared, if his health could be restored, if this terrible paralysis and affliction could be removed from him, he would devote a major portion of his life to the work of salvation and redemption of his dead kindred. As he made this covenant the spirit of peace and of promise entered his soul. He pleaded with his nurse and the hospital authorities for the coming of a Latter-day Saint Elder to bless him by the power of the Priesthood which they alone held of all men upon this earth. He begged to have President Angus J. Cannon, who was then presiding over the German Mission, notified by telegraph of his condition, asking if he could come, for Elder Weiss felt that under his hands he would be healed and made sound and whole.

President Cannon received the telegram and came to him. The miracle was performed. Elder Weiss was measurably healed at once, and most wonderfully regained his old-time health and vigour. Home he went, and every spare moment from his trade he spent in the churches and government record offices in search of his own kindred dead in order to prepare himself, while still in his native country, to fulfil his solemn covenant with his dead ancestors.

He was a soldier, and therefore every opportunity was given to him to secure the information he sought. Tirelessly and faithfully he toiled between the years 1918 and 1923, when he was preparing to emigrate to Zion. By 1923 he had secured three thousand names of his own dead relatives, had carefully arranged them in diagram form, and had, moreover, gotten over thirty thousand names for the poor German Saints of his neighbourhood and acquaintanceship, so that he came to Zion laden with the seeds of truth and potentialities in soul saving.

Not for one moment has Elder Weiss neglected his opportunity since arriving in Zion. Working through the day, he and his family still find time—some of them now married and with their wives and husbands—to go to the Temple and perform the necessary labour there. He helps others wherever and whenever he can. A humble man, toiling at his daily task, seeking no publicity, asking for nothing but life and health and sufficient means to carry on the glorious work that he began as an invalid saved from death only by the power of God, this man glorifies God as few may.

BOOK OF MORMON STUDIES*

How Came the Book of Mormon: It is scarcely necessary to ask a member of the Church of Jesus Christ of Latter-day Saints how the Book of Mormon came into being, yet it will be most helpful if every student of these lessons will review carefully the facts which bear on the beginnings of church history. Especially should one review the story of the Prophet's first vision and the events leading directly therefrom to the publishing of the Book of Mormon.

The story has been variously told since the days of the Prophet, but no one has told it with such simplicity and beauty of style as the Prophet himself. Indeed, why should he not speak for himself, since he it was to whom the glorious vision was given!

The Prophet's Story: In the Pearl of Great Price are a few extracts of the history of the Church written in the Prophet's own, direct, inspiring words. After telling of the events that led to his receiving his first vision—all of which should be reviewed—he says:

> I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision. . . . when, on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

The frankness and directness of the recital of this wonderful experience is evidence to every earnest student that this youthful seeker after truth was indeed inspired of God and entirely truthful in the recital of his wonderful story. Read verses 27-29.†

The Visit of Moroni: The time for ushering in the new dispensation was fully ripe; and the angel Moroni appeared to the Prophet. Note that the vision appeared to him that night three times in succession. How wise that this great recital should have been given to the youth several times so that it might be deeply impressed upon his plastic mind. No vagary or figment of imagination could be thus experienced. Only in the greatest wisdom and according to strict pedagogical practice were these great truths revealed to him. Read verses 30-35, and 42-47.

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*Lesson 2 of the Relief Society Course of Study—for use on the second lesson night in January.

†All references in this article refer to the Pearl of Great Price, Writings of Joseph Smith, chapter 2. The same material may be found in the pamphlet, *The Prophet Joseph Smith Tells His Own Story*, which may be secured through the missionaries.

His Father is Told: Had the youthful Prophet but dreamed this glorious experience he would scarcely have been told as he was by the angel to take his father into his confidence.

It is worthy of note that the father and mother, and indeed the whole family of the young man, when told of his marvelous experiences, were the first to believe his story. They continued all through his varied and difficult experiences to sustain him and to give him every aid within their power. This is another convincing argument for the truthfulness of the boy. See verses 48-50.

Training for the Task: Another evidence of divine wisdom is the fact that the young man was not able at once to secure the plates as he desired to do. Instead, four successive visits on the same day a year apart were made by the angel to instruct and prepare him for his great work of translation. Thus with divine guidance did the youth grow to full maturity before he was ready for the heavy task ahead of him. Refer to verses 50-59.

Responsibility for the Sacred Records: That the plates were to be zealously guarded was strictly enjoined upon him. He was also told that while the work of translating was in progress he was entirely responsible for the plates and that no other eye must rest upon them only as the Lord should direct. When his work was done the sacred plates were again to be delivered to the heavenly guardian. Thus was the task well begun. Read verses 60-62.

QUESTIONS

1. Relate the circumstances that led to Joseph Smith's first vision.
2. How was the recital of Joseph Smith's first vision received by the ministers of his acquaintance? Why?
3. How was the Prophet prepared for the work of translation of the sacred record?
4. Why did Moroni appear to Joseph Smith several times? Why were not the plates given to the Prophet at once?
5. Why was the Prophet enjoined to such great pains regarding the care of the record?
6. Why do you believe this simple recital of Joseph Smith?

FROM THE MISSION FIELD

Release and Departure: Elder Theodore N. Hutchings, of the Sheffield, Leeds and Norwich Districts, has been honourably released and sailed for his home in America on January 11th, from Southampton, aboard the *Homeric*.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Harold W. England, Newcastle to London; Elder Ivan J. Foster, London to Newcastle; Elder Frank L. Koons, Liverpool to Bristol; Elder Vaughn P. Sheffield, Manchester to Hull.

Doings in the Districts: *Birmingham*—At a service held in the Handsworth Chapel on January 1st one person was baptized by Elder Laurence Peterson and confirmed by Elder Thomas E. Paskins. A brief and appropriate address was delivered by Elder Rulon F. Thompson.

Bristol—At a baptismal service held at Dawlish Warren, Devonshire, on January 6th, one person was baptized by Elder A. Wesley Davis and confirmed by President Alma C. Tranter.

London—The younger members of the Holloway Branch Sunday School were entertained at the home of Sister Alice E. Stackwood on the evening of January 6th.

Newcastle—The annual social for the missionaries of the Newcastle District was held in the West Hartlepool Chapel on January 3rd. Preceding the social the regular monthly missionary meeting was held. The West Hartlepool Branch Relief Society provided a New Year's banquet for the Traveling Elders.

Nottingham—More than one hundred persons, including members and friends from four branches, enjoyed the annual festival given by the Derby Branch Sunday School on January 7th. Refreshments were served; prizes were presented to children excelling in regularity of Sunday School attendance; a program was given, and games and community singing figured prominently in the evening's entertainment. The Leicester Branch Sunday School held a social on January 9th, at which presentation of awards for good attendance was made by the District President. Leslie Sullivan won a special prize for attendance every Sunday during 1927. By invitation President Waldo L. Osmond addressed a gathering of the "Toc H" organization at Belgrave. Leicester, on January 10th; "What the 'Mormons' Believe" was his subject. Much interest was shown by the large number present, and by request an additional address was scheduled for the first week in February.

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